Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PRINTED BY FRANCIS V. CARLILE, No. 4 SPEAR'S BUILDINGS, CONGRESS-STREET, FOR DAVID REED, EDITOR AND PROPRIETOR.

VOL. IV. BOSTON, SATURDAY, SEPTEMBER 17, 1825. No. 37.

Moral and Religious.

MILTON'S POSTHUMOUS TREATISE.

We present our readers with a further extract from this work. The original, which is written entirely in Latin, is supposed to be in the hand-writing of one of the poet's daughters, of whom it is recorded that he brought her up in the knowledge of Latin and Greek. It is fortunate for the literature of our country that Milton found an amanuensis in the domestic circle of his family; for, as this and others of his celebrated productions were composed after the loss of his sight, the rich current of his thoughts might not otherwise have come down to posterity. It appears evident that this work was intended by its author to be a posthumous publication. The ill odour into which the late Protector's Secretary fell upon the restoration of royalty, is sufficient to account for Milton's reluctance to bring himself into public notice by challenging attention to a controversial work of this kind. In the State Paper office it was found, tied up with a parcel of affidavits and documents connected with the Popish plot of Oates, and the Rye House plot. It had always been said by the biographers of Milton, that a work upon the Christian religion had been confided by Milton to a Mr Skinner, one of the bard's known familiar friends. Among the loose papers found tied up along with the treatise, or in immediate contiguity with it, was an original deposition of Titus Oates, signed also by Sir Edmund Bury Godfrey, a few days before his murder, containing amongst others the name of Skinner, as one of those suspected of being concerned in the plot. The probability, therefore is, that this work was seized amongst the papers of Skinner, whose name was here set down, and whose supposed possession of a secret manuscript of Milton, might have led to his falling under the suspicion of Government. This is the "strange eventful history" connected with the discovery of the Treatise in such odd company. The further we go into the work, the more we are confirmed in our original opinion of its practical and theological value.

Lond. pa.

OF GOD.

Though there be not a few who deny the existence of God, for "the fool hath said in his heart, there is no God," Psal. xiv. 1. yet the Deity has imprinted on the human mind so many unquestionable tokens of himself, and so many traces of him are apparent throughout the whole of nature, that no one in his senses can remain ignorant of the truth. Job. xii. 9. "Who knoweth not in all these that the hand of Jehovah hath wrought this?" Psal. xix. 1. "The Heavens declare the Glory of God." Acts xiv. 17. "He left not himself without witness." xvii. 27, 28. "He is not far from every one of us." Rom. 1. 19, 20. "That which may be known of God is manifest in them," and ii. 14, 15. "The Gentiles show the work of the law written in their hearts; their consciences also bearing witness." 1. Cor. i. 21.

"After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." There can be no doubt but that every thing in the world, by the beauty of its order, and the evidence of a determinate and beneficial purpose which pervades it, testifies that some supreme efficient power must have pre-existed, by which the whole was ordained for a specific end.

There are some who pretend that nature or fate is this supreme Power; but the very name of nature implies that it must owe its birth to some prior agent, or to speak properly, signifies in itself nothing; but means either the essence of a thing, or that general law which is the origin of every thing, and under which every thing acts—and fate can be nothing but a divine decree emanating from some almighty power.

Further, those who attribute the creation of every thing to nature, must necessarily associate chance with nature as a joint divinity; so that they gain nothing by this theory, except that in the place of that one God, whom they cannot tolerate, they are obliged, however reluctantly, to substitute two sovereign rulers of affairs, who must almost always be in opposition to each other. In short, many ocular demonstrations, many true predictions verified, many wonderful works have compelled all nations to believe, either that God, or that some civil power whose name was unknown, presided over the affairs of the world. Now that evil should prevail over good, and be the supreme power, is as unmeet as it is incredible. Hence it follows, as a necessary consequence, that God exists.

Again; the existence of God is further proved by that feeling, whether we term it conscience, or right reason, which even in the worst of characters is not altogether extinguished. If there were no God, there would be no distinction between right and wrong;—the estimate of virtue and vice would entirely depend on the blind opinion of men; no one would follow virtue, no one would be restrained from vice by any sense of shame, or fear of the laws, unless conscience or right reason did from time to time convince every one, however unwilling, of the existence of God, the Lord and ruler of all things, to whom, sooner or later, each must give an account of his own actions, whether good or bad.

The whole tenour of Scripture proves the same thing, and the disciples of the doctrine of Christ may fairly be required to give assent to this truth in the first instance, according to the expression in Heb. xi. 6. "He that cometh to God, must believe that he is." It is proved also by the dispersion of the ancient nation of Jews throughout the whole world, according to what God often forewarned them would happen on account of their sins. Nor is it only to pay the penalty of their own guilt that they have been reserved in their scattered state, among the rest of the nations, through the revolution of successive ages, and even to the present day; but rather to be a perpetual and a living testimony to all people under Heaven, of the existence of God, and of the truth of the Holy Scriptures.

No one, however, can have right thoughts of God, with nature or reason alone as his guide, independent of the word or message of God. Rom. x. 14. "how shall they believe in him of whom they have not heard."

God is known, so far as he is pleased to make us acquainted with himself, either from his own nature, or from his efficient power.

When we speak of knowing God, it must be understood with reference to the imperfect comprehension of man; for to know God as he really is, far transcends the power of man's thoughts, much more of his perception. 1. Tim. vi. 16. "dwelling in the light which no man can approach unto." God therefore has made as full a revelation of himself as our minds can conceive, or the weakness of our nature can bear. Exodus, xxxiii. 20, 23. "there shall no man see me, and live - - - but thou shalt see my back parts." Isai. vi. 1. "I saw the Lord sitting upon a throne, high and lifted up, and the train filled the temple." John i. 18. "no man hath seen God at any time." vi. 46. "not that any man hath seen the Father, save he which is of God, no man hath seen the Father." v. 37. "ye have neither heard his voice at any time." 1 Cor. xiii. 12. "we see through a glass, darkly - - - - in part."

Our safest way is to form in our minds such a conception of God as shall correspond with his own delineation and representation of himself in the sacred writings. For granting that both in the literal and figurative descriptions of God, he is exhibited not as he really is, but in such a manner as may be within the scope of our comprehensions, yet we ought to entertain such a conception of him, as he in condescending to accommodate himself to our capacities, has shown that he desires we should conceive. For it is on this very account that he has lowered himself to our level, lest in our flights above the reach of human understanding, and beyond the written word of Scripture, we should be tempted to indulge in vague cogitations and subtleties.

There is no need, then, that, theologians should have course here to what they call anthropopathy; a figure invented by the grammarians to excuse the absurdities of the poets on the subject of heathen divinities. We may be sure that sufficient care has been taken that the Holy Scriptures should contain nothing unsuitable to the character or dignity of God, and that God should say nothing of himself which could derogate from his own majesty. It is better, therefore, to contemplate the Deity, and to conceive of him, not with reference to human passions, that is, after the manner of men who are never weary of forming subtle imaginations respecting him, but after the manner of Scripture, that is, in the way in which God has offered himself to our contemplation; nor should we think that he would say or direct any thing to be written of himself, which is inconsistent with the opinion he wishes us to entertain of his character. Let us require no better authority than God himself for determining what is worthy or unworthy of him. If "it repented Jehovah that he had made man, Gen. vi. 6. and "because of their groanings," Judges ii. 18. let us believe that it did repent him, only taking care to remember that what is called repentance when applied to God, does not arise from inadvertency, as in men; for so he has himself cautioned us, Num. xxiii. 19. "God is not a man that he should lie, neither the son of man that he should repent." See also 1 Sam. xv. 29. Again, if "it grieved the Lord at his heart," Gen. vi. 6. and if "his soul were grieved for the misery of Israel," Judges x. 16. let us believe that it did grieve him. For the affections which in a good man are good, and rank with virtues, in God are holy. If after the work of six days it be said of God that "he rested and was refreshed," Exod. xxxi. 17. if it be said that "he feared the wrath of the enemy," Deut. xxxii. 27. let us believe that it is not beneath the dignity of God to grieve in that for which he is grieved, or to be refreshed in that which refresheth him, or to fear in that he feareth. For however we soften down such expressions by a latitude of interpretation, when applied to the Deity, it comes in the end to precisely the same. If God be said "to have made man in his own image, after his likeness," Gen. i. 26. and that too not only as to his soul, but also as to his outward form, (unless the same words have different significations here and in chap. v. 3. "Adam beget a son in his own likeness, after his image.") and if God habitually assigns to himself the members and form of man, why should we be afraid of attributing to him what he attributes to himself, so long as what is imperfection and weakness when viewed in reference to ourselves be considered as most complete and excellent whenever it is imputed to God? Questionless the glory and majesty of the Deity must have been so dear to him, that he would never say any thing of himself which could be humiliating or degrading, and would ascribe to himself no personal attribute which he would not willingly have ascribed to him by his creatures. Let us be convinced that those who have acquired the truest apprehension of the nature of God who submit their understandings to his word; inasmuch as he has accommodated his word to their understandings, and has shown what he wishes their notion of the Deity should be.

It is impossible to comprehend accurately under any form of definition the "divine form," for so it is called, 2 Pet. i. 4. "that ye might be partakers of the divine nature,"—though nature does not here signify essence, but the divine image, as in Gal. iv. 8. "which by nature are no Gods," and Col. ii. 9. *Theiotes*, Rom. i. 20, *Theiotes*, Acts xvii. 20. *to Theion*, which words are all translated Godhead. But though the nature of God cannot be defined, since he who has no efficient cause is essentially greatest of all, Isaiah xxviii. 29. some description of it at least may be collected from his name and attributes.

The names and attributes of God either show his nature, or his divine power and excellence. There are three names which seem principally to intimate the nature of God, Jehovah, Jah, Ehie. Even the name of Jehovah was not forbidden to be pronounced, provided it was with due reverence. Exod. iii. 15. "Jehovah God of your fathers—this is my name forever, and this is my memorial." xx. 7. "Thou shalt *not* take the name of Jehovah thy God in vain." Again, it occurs pronounced, 1 Kings xvii. 12. "as Jehovah thy God liveth," and so in many other places. This name both in the New Testament, and in the Greek version of the Old, is always translated, the Lord—probably for no other reason than because the word Jehovah could not be expressed in Greek letters. Its signification is, "he who is," or "which is, and which was, and which is to come. Rev. i. 4. Jah, which is a sort of contraction of the former name, has the same signification. Exod. xvii. 16. "Jah hath sworn"—and in other places. Exod. iii. 14. Ehie, "I am that I am, or will be;" and if the first person be changed into the 3d of the kindred verb, Jave—who is, or will be-meaning the same as Jehovah, as some think, and more properly expressed thus than by the other words; but the name Jave appears to signify not only the existence of his nature, but also of his promises, or rather the completion of his promises; whence it is said Exod. vi. 3. "by my name Jehovah was I not known to them."

REV. RICHARD WRIGHT.

The progress of Unitarian sentiments in England, as well as in Europe generally, and in this country, has been worthy of particular observation. In England much has been done towards turning the attention of the public to religious inquiries, and establishing the ascendancy of Unitarian views, by the labors of missionaries, who have inculcated by strong arguments, and with the earnestness of deep feeling, the truth and importance of these views.

The earliest and most distinguished of these missionaries, is Rev. RICHARD WRIGHT. His indefatigable and wonderfully successful labors have excited so much attention among the Unitarians of England, and are considered so valuable as an example for all engaged in spreading the knowledge of liberal and rational christianity, that he has been encouraged to prepare and publish, "A Review" of his "Missionary life and labors."*

Among the advantages which were justly expected to result from the publication of this work, we name the following as expressed on page 8th of the preface:

"It may serve to refute the charge brought against Unitarians, if not already sufficiently refuted, that they have no zeal, and show the falseness of the assertion, that Unitarianism is not a religion suited to the poor and unlearned.

Some evidence of the difficulties which Mr. W. had to encounter may be gathered from the following passage in the preface to his memoirs.

"The Unitarian Fund not existing, when I commenced the work, there was no public institution to which a missionary could look for countenance and support. The penal laws against Unitarians were then in force; the discourses I preached, and the tracts I circulated every where, with my name to them, had the laws been executed, would in England have subjected me to confiscation of goods and imprisonment, and in Scotland to an ignominous death; but happily these laws have since been repealed.

Through the kindness of a respected correspondent in Liverpool, (Mr. F. B. Wright) we have received a copy of this work. Some extracts from it, we trust, will not be unacceptable to our readers; and we cannot but persuade ourselves that they will be no less useful than acceptable, as they are excellently adapted to call forth our more active efforts in diffusing the light of the divine word, by showing with how deep a sense of duty, and with what entire devotedness of spirit this extraordinary man entered on his interesting but difficult labors. The following is from the INTRODUCTION to the work:

"Considering myself merely as an instrument in the hands of that great Being, who is the author of all good, and who worketh by whatever instruments he pleaseth, I shall, without hesitation give an account of what he hath done by me. I hope my doing this may encourage others, whatever difficulties they may have to encounter, to attempt to promote the knowledge of the pure gospel, the information and improvement of mankind. In venturing upon an office in which no person in this country had before engaged, and laboring with success in that office, I find no cause for glorying in myself; for it was God who qualified me for it, disposed and led me by a combination of circumstances to engage in it, and it was his blessing which crowned my exertions with success.—I am fully conscious that my services have been very defective, and that I have abundant reason to be humbled before God, for not having more diligently improved the talents committed to my trust. In reviewing my Missionary labors, whatever cause I find to rejoice, I am constrained to say, I am nothing, God is all; "Not I, but the grace of God which was with me."

The hand of God is the more visible in the good which has been effected, on account of the meanness of the instrument by whom it has been effected, and the great disadvantages under which he labored, especially when he first entered upon the work. Without the advantages of a regular education, without any pretensions to superior talents, without any thing commanding either in his person or voice, without knowing much of the world, in quite humble circumstances, unknown to the Unitarian public, and acquainted with very few persons who were Unitarians, an obscure individual, prompted by the desire of promoting what he believed to be the truth of God, resolved on commencing, though on a very small scale, the work of an Unitarian Missionary.

Speaking of the state of his mind in relation to religion, in early life, and of the progress of his religious inquiries, Mr Wright says:

"Religious impressions, and the desire of religious knowledge, are among my earliest recollections; how they were first produced I know not, having no remembrance of the time when I was without them.—My mind naturally tended to serious thought, and led me to take pleasure in reading and meditation. I was soon troubled, and sometimes felt anguish of spirit, because I could not understand some things which I heard insisted on as essential to christianity, and necessary to salvation. But it is not my intention, in this work, to give an account of the operations of my mind, and my religious conflicts in early life; suffice it to say, that with such a natural cast of mind, under a sense of the importance of religion, and in such a state of feeling, ignorant as I was of the clashing opinions of religious parties, I was likely to receive with ardor the first system which was presented to me, in a plausible shape, with a show of scripture proof, by persons of whose good sense and piety I had a high opinion. This accordingly took place.

The system so presented to my view was Calvinism; to which, when about fifteen years of age, I became a convert. I soon made myself pretty well acquainted with this system, and the common arguments by which it is supported. It was proper Calvinism, not what is now called moderate Calvinism. Believing it to be the truth of God, and fearlessly following it out, I felt its genuine impressions, its heart-withering influence. I was enveloped in its horrid gloom, and passed through its dismal shades. It marred the pleasures of my juvenile years and substituted sadness of soul in the place of youthful cheerfulness, which it in a great measure destroyed. I had indeed some bright days while a Calvinist; for the light of the gospel sometimes glimmered upon me; though eclipsed it was not totally extinguished; now and then its rays broke through the surrounding darkness. Still I thank God that I was once a Calvinist, that I have known by experience what Calvinism is. It was one important step in my progress. However erroneous, its peculiar doctrines are perverted truths, and some precious metal may be extracted from the baser materials. I received some impressions and ideas among Calvinists which I still deem valuable. Probably I should never have felt so deeply the value of Unitarianism, nor have been so zealous for its promotion had I not passed through the intricate and perplexing, regions of reputed othodoxy: certainly I should not have been so well qualified to feel for, and instruct those who are still wandering in that frightful laby-

"As further means of information presented themselves, and I became more acquainted with religious parties and systems, I was led to a more careful examination of the scriptures. The consequence of this was, that I soon became dissatisfied with the system which I had adopted, and, when about nineteen years of age, renounced Calvinism. This involved me in some trouble, and in much controversy with the members of the church with which till this time I had been connected. They regarded me as an apostate from the true faith; and, though I withdrew from them, they in a formal manner excommunicated me. This church was of the denomination called Independants. A dissolution of the bonds of union and friendship with my earliest religious connections, persons whom I had highly valued, and the being subjected to their censures, on account of the change which had taken place in my opinions, was extremely painful; but it helped to prepare me to meet with composure the censorious and illiberal treatment I have since had to experience from different religious parties.

"Whatever, after deliberate examination, appeared to me to be truth I openly and fearlessly avowed, regardless of the consequences to which my doing so might subject me; for throughout I was impressed with the value and importance of truth, and resolved to follow it, to whatever views my inquiries might lead me. I was persuaded that if I regarded any thing more than truth, even life itself, I was not fit to be a Minister of Jesus Christ. The controversies in which I was for many years involved, the conflicts of mind which I passed through in the course of my inquiries and religious progress, the treatment which I received from different religious parties, the sacrifices which integrity and an open avowal of what I believed to be the truth rendered unavoidable, what I learned by experience in the different scenes through which God in his providence conducted me, all combined to prepare me for the difficult and arduous work of an Unitarian Missionary. I have seen reason to be thankful to my heavenly Father, for the whole of the discipline under which he placed me, however painful any part of it might be, by which he trained me up for the work which he designed I should do.

Having at length attained such views of christianity as appeared to me perfectly rational, every way consistent with the acknowledged character and perfections of God, as the soul could rest upon with entire satisfaction, and as seemed calculated to make all men virtuous and happy; in other words, being fully convinced that Unitarianism was the doctrine of the gospel; I felt an ardent desire to communicate those views to others, to spread the Unitarian doctrine as extensively as possible. I had learned that Unitarians were found chiefly among the more opulent and well educated parts of society, and heard it asserted that Unitarianism neither was nor could be the religion of the common people, of the poor and unlearned. It struck me that if this assertion was well founded, Unitarianism must be something very different from genuine christianity, that, though now confined to the more cultivated parts of society, if identical with genuine christianity, it must be capable of becoming the religion of the mass of the people. I could not admit the above assertion to be correct; for I had no doubt left that Unitarianism was the doctrine of the gospel, and therefore was fully persuaded, not only that it was capable of being the religion of the poor

* Upwards of 800 copies of the work were subscribed for by the English Unitarians.

and unlearned, but that it was better suited to them than any other religious system. I could discover no difference between the doctrines preached by Jesus and his Apostles, when the common people heard them gladly, and when multitudes of the poor and unlearned were converted by their preaching, and those of modern Unitarianism: nor could I find, in the evangelical writings, those doctrines which are the most popular among modern christians. After the most careful attention, I could see nothing in the doctrines believed by Unitarians which the poor and unlearned might not easily understand, if brought to attend to them seriously; they appeared to be on a perfect level with their capacity, to require nothing which they were incapable of doing, and to be suited to their moral and spiritual wants. Hence I was brought to the conclusion, that the reason why Unitarianism was not then the religion of the poor and unlearned, was not to be found in the doctrine itself, but in circumstances entirely distinct from it. I could discover no reason why, if preached to them as the doctrine of the Gospel, in a plain and popular style, Unitarianism should not be understood and received by them, and become their religion. I determined, at all events, to make the experiment, on as large a scale as I possibly could. I had been accustomed to preach to the poor, I thought that God had particularly qualified me for it, and I felt more pleasure in preaching to them than to any other description of persons. With these views, cherishing hopes of success which have not been disappointed, I became an Unitarian Missionary, when the prospect was very far from having the encouraging appearance which now animates our exertions."

CHRISTIAN REGISTER.

BOSTON, SATURDAY, SEPTEMBER 17, 1825.

Christianity without christ. An article with this head appeared in the last New York Observer. It consists of some extracts from a speech of M. Von Bulow, at some anniversary in London. The speaker inveighs with warmth against the principles of some of the free thinkers of Germany, and particularly against a book called "Hours of Devotion," which he says has been "translated into French and Danish, and is, with many, their Bible." The terms "infidel" and "anti-christian" are liberally *dealt* out by the speaker in relation to the book. "The contents of the work," says he, "are christianity without Christ;" and after some attempt at a description of the work, he proceeds to say, "this anti-christian religion is taught from the pulpits, in the universities and in the schools of the continent."

How far the terms "anti-christian," "infidel," &c. may belong to the book and the principles alluded to, we shall not now inquire, or attempt to determine. All we have to say on the subject is, in reference to what the editors of the New York Observer have seen fit to say in relation to a similar proceedure among some theologians in this country. If the terms "infidel" and "anti-christian" are properly applied by Mr Bulow, to the German book, or if some of the doctrines there mentioned are inculcated by the German theologians, then we take on ourselves to say, it is an act of the most gross and barefaced injustice, to say nothing more, to attempt to cast reproach on the Liberal Christianity of this country, by calling the German theology, thus described, by the name of *Liberal Christianity*. In allusion to the speech of Mr Bulow, the editors of the N. Y. Observer call it a description of the means of diffusing "liberal christianity in Europe." And they proceed to say, "arts of the same kind are practised on this side of the water." It astonishes and grieves us to see men, who make any claim to a reputation for fairness, candour and truth, so far laying aside their self respect, and lowering themselves so much as to insinuate what they ought to know, for they have the means of knowing, to be without foundation,—viz. that most of the liberal christians and teachers of liberal christianity, in this country, are in sentiment with, and by sympathy allied to, such German theologians as they have attempted to bring to notice. Such a proceedure is unworthy of honorable and high minded men, and they must look to the consequences if it should be interpreted in no more favorable light than an attempt, *without regard to the means*, to throw undeserved suspicion and reproach upon a large and exemplary class of christians.

Chickasaw mission. A mission was established in 1820 amongst the Chickasaw Indians, by the Synod of South Carolina and Georgia. It is situated at Monroe, on the elevated lands in the northern parts of the state of Mississippi. At this station there are two schools, at which fifty-five Indian children attend. The Indians manifest a desire of improvement. Of the purchase money paid them by the United States for certain lands, they have appropriated $25,000 to the support of schools among them. Of this sum five thousand dollars is to be expended in buildings, and the remainder is invested in the United States 6 per cent stock. The Indian funds are not to be appropriated for the support of Missionaries, but only for teachers. The Mission is said to be in a flourishing condition, and a great desire is manifested for an increase of Missionaries. Missions are commenced at two other stations besides Monroe. One forty-five miles east from Chickasaw Bluffs, and the other about ten miles from Tuscumbia, in Alabama, near the borders of what is called the White Settlement. In a report respecting this latter Mission, we are told that, it "is designed, agreeably to the particular desire of an Indian chief, to afford an opportunity to his white brethren, who are becoming heathens, to hear the gospel."

Portrait of Dr Miller. A critical Synopsis of the articles in some of the preceding numbers of the Monthly Repository, (Eng.) has for some time past been published monthly in the Repository. This synopsis is said to be written by an American. The Repository for July, which we have just received, contains the synopsis of the number for July 1824. In the notice of the article of Mr *J. P. Smith, in Reply to Cheneviere*, the writer of the Synopsis has the following remarks. We doubt not the original of the portrait would be known to the mass of our readers, without the name.

Such an exhibition of prejudice and irriation I have scarcely ever witnessed. How imprudently this writer lays himself open at almost every sentence!—We have an author in America, between whom and Mr Smith there seems to be a strong sympathitic resemblance. I allude to Dr Miller. Both are Calvinists; both champions of their cause; both smooth as oil; but containing under a sweet and fair exterior of style, a miserable bitterness, which seems to partake almost of the spirit of that malignant personification in whom they believe, and of whom they profess to be afraid. But Dr Miller, I allow, quite beats his competitor in this last-mentioned quality. He is a great deal more liquid, but a great deal more acrid, and presents an unrivalled specimen of that smiling and hating, caressing and stabbing, praying and denouncing, blessing and cursing, weeping and vindictive compound, which is seldom seen on this earth, but in a few rare instances of exquisite and essential Calvinism.

It appears that another work, or a new edition of an old one, is soon to be expected from Dr. Miller. A bookseller of Princeton, has issued proposals for publishing a second edition of "Letters concerning the Constitution and order of the Christian Ministry," by the Rev. *Professor Miller*, D. D.

COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

'*Above all things put on charity.*'

This is a highly valuable precept of the christian religion, and one which if practised to the extent which faithfulness to that religion requires, would do much for the peace and comfort of those, toward whom the exercise of that virtue is needed, and would take away no small degree of guilt from those, who, with a real or imaginary superiority in virtue and purity of life, seem to think it a duty to expose, to rail at and condemn every apparent deviation from the path of rectitude and propiety in those who are less scrupulous or less circumspect than themselves. If persons possessing this uncharitable temper were sufficiently to consider, that all were not made precisely like themselves; if they were to make proper allowance for the different education which others may have received, the different examples under the influence of which they may have been trained up; for a different temperament, the different temptations to which they are exposed; if they would consider all these things and a variety of other circumstances which tend to bias their minds, form their habits and influence their conduct, perhaps they would feel less cause for self complacency and more charity for those whom they are so ready to condemn. And if the strictly virtuous and exemplary ought to forbear to expose and condemn the less circumspect, how much more ought those refrain from it whose characters are not without many and great faults, though they be not of the same kind with those which they seem to delight to expose in others.

This sin of uncharitableness and evil speaking arises, I conceive, in the well disposed from self-ignorance and a wrong sense of duty; and in the evil minded from the same self-ignorance and from characteristic maligoity. There is sometimes so strong a propensity to it, even in the well disposed, that they will readily receive an idle rumour of some misdemeanour of an acquaintance, or neighbour, as a confirmed fact, and again communicate it as such; and will sometimes, by the power of their imagination alone, magnify a trifling indiscretion into an unpardonable crime, and seem to feel it a duty to spread a knowledge of the event throughout the whole circle of their acquaintance; oftentimes greatly exaggerating the truth, and adding many circumstances which *might* have happened, and therefore, according to the impression on their minds, *did* happen, and which go to render their relation a subject of more interest and importance. Thus suffers the reputation of an erring, or it may be an innocent individual, by the merciless tongue of scandal and uncharitableness.

From the evil minded and unprincipled no better things can be expected. Having nothing in their own characters to entitle them to the esteem of the world, they would place themselves as nearly as possible on a level with the more worthy, by sinking the reputation of all those whose outward demeanor gives them the smallest opportunitie of executing their wicked purposes. But that persons of comparatively exemplary lives and especially those who profess the religion of Jesus Christ and pretend to be governed by the spirit of his Gospel—that such persons should be busy in judging and defaming the motives and conduct of persons of a character differing from their own, though perhaps, on the whole, a not less virtuous character, is an inconsistency which can be attributed only to a blindness to their own imperfections, and to a most woful misapprehension of the duty which their profession imposes on them. There are no instances perhaps in which this uncharitable spirit is more frequently displayed, or in which its consequences are more ruinous to the accused, than when some appearances have fixed the least suspicion of immodesty on one of the female sex. In such a case, when it would seem natural to expect that pity, or a disposition to extenuate and apologize for any apparent misconduct, would be the feeling which acquaintances and neighbours of her own sex would exhibit, there seems to be, but too often, a disposition to reproach and condemn, and to help the tongue of slander in disgracing the unfortunate, though perhaps innocent object of suspicion. Though I would be far from approving any undue degree of gaiety, or of countenancing the slightest approach to wantonness of behaviour, yet I can scarcely contain my indignation when I see the sportiveness of youth, a great flow of spirits, and an open and artless though innocent manifestation of those feelings and affections which nature has implanted, received as decisive proof of the absence of all modesty and virtue; and the young and innocent female made the victim of the sneers, the insinuations and the open accusations of one of her own sex. Such cruelty must arise either from a morbid sensibility to the most trifling deviation from the strictest rules of outward decorum, from a sort of envy of that happy temperament which is observable in the one, and which the other is conscious she does not possess, or from such a malignity of heart as it is hoped few are possessed of. Whichsoever may be the cause of such severity, the exercise of it is manifestly opposed to every principle of benevolence and humanity, and is adverse to the spirit of that charity which "envyeth not," which "thinketh no evil" and which "rejoiceth not in iniquity."

S.

FOR THE CHIRSTIAN REGISTER.

ADDISON.

Mr Reed.....A gifted correspondent in your paper of last Friday, indulged in some speculations respecting the distinguished individual whose name stands at the head of this article, in which some of your readers did not coincide. To a poet, the inquiry as a literary curiosity, may be interesting; whether Addison was the Author of the Hymns in question; or whether he was willing to sustain his poetical reputation by reposing on the laurels of others—such a question having once been started. But to a sober and considerate mind, the matter of wonder is, how such a doubt came into existence, or having been moved, how it has continued to agitate even the *literati* down to the present time. The hymns in question, are beautiful specimens of poetical composition; and they breathe a spirit of devotion which throws over them a charm in the view of every pious mind. It is perhaps of no consequence to the reader, at the present day, who was their author; they may be enjoyed as much whether they were composed by *Marvell;* or by the more inspired pen of Addison. Their intrinsic merit depends not upon a name; they are beautiful and devotional, whether written by the one or the other, and will be so considered throughout all time. But it certainly would satisfy us better and the association would be more agreeable and delightful to have them the ascertained productions of the pious Addison than of the satirical Marvell. And is it not capable of demonstration that they are the productions of the former, and not of the latter? Is not the evidence referred to by your correspondent conclusive to this point? Is not the internal evidence alone of the most satisfactory kind? The question, it must be recollected, is between Marvell and Addison—and not between Marvell, Addison and some "third" person, as suggested by the writer in your paper. For where shall we look for this third person? Marvell's *friend* is the only one who has put in any claim to them. And if there were any other would he not have claimed productions which all have admired, and which Addison deigned to own? Undoubtedly there can be then no third person; the question is between Marvell and Addison. Now as your correspondent very justly intimates, the Hymns in dispute, are evidently, from conclusive internal evidence, of a later date in the literature of England than the period in which Marvell wrote.—There is a greater purity in language, and finish in composition displayed in them than in any production that can be named prior to the time of Addison. As it has been said of Shakespeare's plays, that every speech in them could be assigned to its proper character, displayed as it might be by the ingenuity of man; so with English literature; it would be almost impossible not to ascribe to its proper era the productions of every distinguished Bard of that literary empire. It is thus with the Hymns ascribed to Addison; they could not be placed at a period anterior to that in which he wrote; and it is certain that of all who wrote at that period, no one would be selected as their author but the highly gifted, and devotional Addison. Compare the style of the two authors and the difficulty in this point is solved at once. Marvelle is quaint, full of conceit and barbarism; Addison, smooth, elegant, simple and refined. But there is another consideration of internal evidence stronger than the one upon which we have been commenting; the dispositions, feelings and characters of the individual, who lay claim to these productions. Marvele was a violent political satirist; bitter as he was vindictive. His feelings so far as they are to be gathered from cotemporary writings were acrimonious; and his disposition any thing but admirable. Addison on the contrary was kind, modest, gentle and devout. With his name indeed, is associated all that is benevolent in christianty, and all that is noble in man. Who could ascribe to the former then, the authorship of these hymns? And who but revolts at the idea that the latter could assume the glittering plumage of another. I have referred also to the Spectator in which they first appeared, and see nothing in the manner of their communication, except in one instance, to create a doubt as to the source from whence they flowed; and that instance, is the evident resort of an anonymous writer to attract increased attention to his skillful productions. The argument again drawn from Marvelle's estimation of Milton's Paradise Lost is of still less avail. Marvell was the personal friend of Milton and his under Secretary during the Commonwealth of England. No wonder he loved his person and admired his writings! But was Addison's admiration less? His elegant criticisms in the Spectator on that sublime Poem will answer the question.

As it was remarked before, however, it is of little consequence to the reader perhaps, who was the author of the productions in question; but is of infinite consequence to the christian world that the character of such an one as Addison should not be lightly tampered with. He is the property of the commonwealth; and an attack upon his character or fame should be repelled with more holy indignation than that with which the political community repel attacks upon the Fathers who have transmitted to them an inheritance obtained by their bravery, wisdom and skill. UNUM.

FOR THE CHRISTIAN REGISTER.

OBITUARY NOTICES.

Died, in Lynn, on Wednesday, the 7th. instant, Mrs Mary Lummus, wife of Dr Edward A. Lummus,—and daughter of the late Amos Rhodes, Esq. aged 24 years.

It is common to pronounce an eulogy on the characters of those, who have occupied important stations in the world; but far more useful to commemorate the virtues, which have shone in life, and exerted a happy influence in the domestic circle. This dispensation of Providence has removed from her family and friends, in the morning of her days, one, who was endeared to them by the qualities of mind and heart, which, however great the consolation afforded by the assurance that they cannot lose their reward, yet serve the more to aggravate their loss. In speaking of the character of Mrs. Lummus, we should offend not less against that unpretending and retiring spirit, which led her scrupulously to avoid ostentation, than against our own regard for literal truth, were we to attempt an unmeaning panegyric or a display of fictitious excellence. Possessing by nature a remarkably mild and amiable disposition, she won the hearts of all who knew her, and shared largely in their esteem and affection. Though attached to life by numerous strong and tender connexions, she sustained a long and painful sickness with the patience and resignation of the christian. Though she was often flattered with the hope of recovery, and as often found this hope delusive, no murmur was ever heard to escape her lips. She uniformly displayed that spirit of acquiescence, which could say, in the midst of all her deprivations and of all her sufferings,—the will of the Lord be done. Far from considering it a light thing to die, she looked forward to the termination of her sickness with calm composure, and a holy trust in the mercy of God, through the mediation of Jesus Christ.

Hers was a rational faith. And it was the power of this faith, which she found able to sustain her, when she must otherwise have been borne down by the weight of her sufferings, and by the thought of a final separation from all those objects, which she held most dear on earth. This was the faith, which she experienced to be abundantly rich, in its consolations, its promises, and its hopes; and efficacious in imparting peace to her soul in the hour of its departure. Instead of depending on a death-bed repentance, or on that preparation for a change of worlds, which is too often idly imagined to be granted to ministerial intercession, she had long endeavoured to form her character by the standard of the gospel, to adorn it with those virtues and graces, which were exemplified in the life of her master, and to cherish, in her own mind, a spirit of habitual elevation.—By frequent communion with her God, she was able to exclaim, in the immediate prospect of death, I have experienced his grace and goodness, and it would be ungrateful to distrust his mercy. At last, with humble submission, she commended her soul to the care of her Saviour, with a firm confidence in his love, and a joyful anticipation of a resurrection to a glorious immortality.

This is but a feeble tribute to her memory;—a faint picture of the closing scene of her life. Her bereaved relatives will receive it as an offering of friendship; and a testimony to the moral and religious worth of one, over whose mortal remains the grave has now closed forever.

At Dresden, (Maine) Hon. Edmund Bridge, aged 86. Mr Bridge was a native of Lexington; and removed to Pownalboro', on Kennebec river, before the revolution. He was a decided and intelligent patriot. In 1781 he was appointed Sheriff, and continued in the office until 1814, when he resigned, being about 75. He was a very useful citizen, a kind parent, and an exemplary member of the christian church. Few men have been so justly esteemed. It was his object to do good and to promote the welfare and happiness of his fellow men.

Mr. Reed.....The friends of the American Unitarian Association will learn from an advertisement in your paper of to-day that *the first tract printed for* the association is now ready for sale and distribution. The pages have double numbers, that on the outer margin for the tract, that on the inner for the volume. In the first tract these are necessarily the same. It is but justice to the Executive Committee to state, that they were compelled to print the tract as it now appears, or to defer its publication for some time. The future tracts of the Association will be printed with a better type.

Religious Intelligence.

South Sea Islands. Two gentlemen of the names of Tyreman and Bennet, have been for two or three years past in the employ of the London Missionary Society, exploring the South Sea Islands, and endeavoring to ascertain the moral condition of the inhabitants of these islands, and the probable success of christian missions among them.

In June 1824 these gentlemen made a voyage from Otaheite to New-South Wales, and touched on their way at Mangeea and several islands belonging to a group about 500 m. S. W. of the Society Islands. At the island of Mangeea two unmarried teachers were landed, and were treated civilly by the inhabitants. Two missionaries with their wives were landed there a year before, but were soon received on board the vessel again on account of the savage treatment which the women met with.

Atui.—At this island two teachers were stationed in 1823, by Messrs Williams & Bourne. On the arrival of Messrs Tyreman & Bennet in 1824, it was found that the inhabitants had generally thrown away their gods and embraced Christianity.* Captains of vessels who have visited this island have borne favorable testimony to the improved character of the natives.

Rarotonga.—A similar good influence has been wrought at Rarotonga. The principal chiefs have declared in favor of Christianity, and are building a Chapel. It is stated that they have already (in only one year) laid aside many of their savage and wicked practices, and have become gentle, honest and comparatively christian-like.

New-Zealand.—These missionaries next sailed for New-Zealand. At New-Zealand there is a Wesleyan and a Church missionary establishment. But the inhabitants are still in a very uncivilized and rude state. It is beyond doubt that they are cannibals.† Messrs Tyreman & Bennet and the whole ships crew were nigh being cut off and destroyed by them, but were providentially saved by the unexpected arrival of one of the chiefs.

* It is not meant by this that they have become enlightened and exemplary christians, but only that they are favorably disposed toward christianity, beginning to be brought by degrees, under its discipline and influence.

† The ship Boyd, Capt. Thomson, was about fifteen years since, cut off and the whole ships crew, captain, men and passengers, amounting to nearly one hundred, were all killed and eaten.

Camp Meeting. A Methodist Camp-meeting was held at a place called Compo, near Long Island sound, on the Saugatuc River, (Con.) on the 15th ult. On the 1st day about 70 tents were pitched. On the 2d day there were about 160 tents, and between 7 and 8000 people present.—There were 30 travelling preachers, and about as many local preachers present. We are told that "about sixty souls in the whole were hopefully converted to God." The account of the meeting is sent from New Haven and signed by John Luckey, one of the preachers. We give the following extracts

from the account as they exhibit the views entertained by this class of christians, respecting the influence and value of these meetings, and as they enable us to form an opinion of the nature of those conversions which are supposed to take place on these occasions.

"To see, at one moment, the vain and thoughtless sinner speeding his way over the ground, from circle to circle, and tent to tent, where the children of God were worshipping, endeavoring to see or hear something about which he might make a great noise and persecute them—the very next moment, perhaps, his proud heart being broken by the awakening grace of God, you would hear him crying, "God be merciful to me a sinner"—"Save, Lord, or I perish." Soon, the Lord pardoning his sins, you would hear him say, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away and thou comfortest me." I say, to see such changes not only in one, but in fifty or sixty, including men, women, and children, (many of whom are of the first respectability,) is truly wonderful, and a subject which demands both gratitude and praise to Almighty God.

"One man arose and said, "Almost every Camp-meeting I have been to, I have taken one or more of my children with me, and the Lord converted them—I have brought one to this meeting—the Lord has made her happy. And I have thoughts of enjoining it upon my executors, in case of my decease, to take the remainder of my children to Camp-meetings, until they are all converted."

Another Camp-meeting was lately held in the town of Lyndon, Vt. Mr. T. C. Pierce in his account of this meeting says, that "about 50 tents were erected," and from two to three thousand persons were collected "We have reason to hope," says Mr. P. that, "about 30 persons experienced regenerating grace;" and "the most interesting season was on the last evening of the meeting, when upwards of 20 were brought into the liberty of the Children of God."

General Intelligence.

DEPARTURE OF LAFAYETTE.

WASHINGTON, Sept 9. The Good and Great LAFAYETTE has taken his departure from his adopted, for his native country.

A Nation's Gratitude! A Nation's Love, and a Nation's Prayers accompany him!

It were a waste of words to say, that the parting scene of yesterday was impressive. It could not be otherwise than peculiarly so. All business was of course suspended; and all the preparations for the august ceremony were executed with the precision and effect they ever are, when the HEART is united with the HEAD.

The meeting at the President's House of the Corporations &c. took place about noon. Soon afterwards, the President, attended by Messrs. Secretaries Clay, Rush and Southard, (Secretary Barbour being absent from the city,) the Post-Master-General, and other officers of the Government, accompanied Gen. Lafayette to the Hall of Entrance, where a large number of Citizens were convened to take leave of the venerated *Guest of the Nation*. The General having approached the centre of the circle, the President made to him the following

ADDRESS.

General Lafayette,—It has been the good fortune of many distinguished fellow-citizens, during the course of the year now elapsed, upon your arrival at their respective places of abode, to greet you with the welcome of the Nation. The less pleasing task now devolves upon me, of bidding you in the name of the Nation, Adieu

It were no longer seasonable, and would be superfluous, to recapitulate the remarkable incidents of your early life—incidents which associated with your name, fortunes, and reputation, in imperishable connexion with the Independence and History of the North American Union.

The part which you performed at that important juncture was marked with characters so peculiar, that, realizing the fairest fable of antiquity, its parallel could scarcely be found in the *authentic* records of human history.

You deliberately and perseveringly preferred toil, danger, the endurance of every hardship, and the privation of every comfort, in defence of a holy cause, to inglorious ease, and the allurements of rank, affluence, and unrestrained youth, at the most splendid and fascinating Court of Europe.

That this choice was not less wise than magnanimous, the sanctions of half a century, and the gratulations of unnumbered voices, all unable to express the gratitude of the heart with which your visit to this hemisphere has been welcomed, afford ample demonstration.

When the contest of freedom, to which you had repaired as a voluntary champion, had closed, by the complete triumph of her cause in this country, of your adoption, you returned to fulfil the duties of the philanthropist and patriot in the land of your nativity. There, in a consistent and undeviating career of forty years, you have maintained, through every vicissitude of alternate success and disappointment, the same glorious cause, to which the first years of your active life had been devoted, the improvement of the moral and political condition of man.

Throughout that long succession of time, the People of the United States, for whom, and with whom, you had fought the battles of liberty, have been living in the full possession of its fruits; one of the happiest among the family of nations. Spreading in population; enlarging in territory; acting and suffering according to the condition of their nature; and laying the foundations of the greatest, and we humbly hope, the most beneficent power that ever regulated the concerns of man upon earth.

In that lapse of forty years, the generation of men with whom you cooperated in the conflict of arms, has nearly passed away. Of the General Officers of the American army in that war, you alone survive. Of the Sages who guided our Councils; of the Warriors who met the foe in the field or upon the wave, with the exception of a few, to whom unusual length of days has been allotted by Heaven, all now sleep with their fathers. A succeeding, and even a third generation, have arisen to take their places; and their children's children, while rising up to call them blessed, have been taught by them, as well as admonished by their own constant enjoyment of freedom, to include in every benison upon their fathers, the name of him who came from afar, with them and in their cause, to conquer or to fall.

The universal prevalence of these sentiments was signally manifested by a Resolution of Congress, representing the whole people, and all the States of this Union, requesting the President of the United States to communicate to you the assurances of grateful and affectionate attachment of this Government and People, and desiring that a national ship might be employed, at your convenience, for your passage to the borders of our country.

The invitation was transmitted to you by my venerable Predecessor; himself bound to you by the strongest ties of personal friendship; himself one of those whom the highest honors of his country had rewarded for blood early shed in her cause, and for a long life of devotion to her welfare. By him the services of a national ship were placed at your disposal. Your delicacy preferred a more private conveyance, and a full year has elapsed since you landed upon our shores. It were scarcely an exaggeration to say, that it has been, to the People of the Union, a year of uninterrupted festivity and enjoyment, inspired by your presence. You have traversed the twenty-four States of this great Confederacy; You have been received with rapture by the survivors of your earliest companions in arms; You have been hailed as a long absent parent by their children, the men and women of the present age. And a rising generation, the hope of future time, in numbers surpassing the whole population of that day when you fought at the head and by the side of their forefathers, have vied with the scanty remnants of that hour of trial, in acclamations of joy at beholding the face of him whom they feel to be the common benefactor of all. You have heard the mingled voices of the past, the present, and the future age, joining in one universal chorus of delight at your approach; and the shouts of unbidden thousands, which greeted your landing on the soil of freedom, have followed every step of your way, and still resound, like the rushing of many waters, from every corner of our land.

You are now about to return to the country of your birth, of your ancestors, of your posterity. The Executive Government of the Union, stimulated by the same feeling which had prompted the Congress to the designation of a national ship for your accommodation in coming hither, has destined the first service of a frigate, recently launched at this metropolis, to the less welcome, but equally distinguished trust, of conveying you home. The name of the ship has added one more memorial to distant regions and to future ages, of a stream already memorable, at once in the story of your sufferings and of our independence.

The ship is now prepared for your reception, and equipped for sea. From the moment of her departure, the prayers of millions will ascend to Heaven that her passage may be prosperous, and your return to the bosom of your family as propitious to your happiness, as this visit to the scene of your youthful glory has been to that of the American people.

Go, then, our beloved friend—return to the land of brilliant genius, of generous sentiment, of heroic valor; to that beautiful France, the nursing mother of the twelfth LOUIS and the fourth HENRY; to the native soil of BAYARD and COLIGNI, of TURENNE and CATINAT, of FENELON and D'AGUESSEAU. In that illustrious catalogue of names which she claims as of her children, and with honest pride holds up to the admiration of other nations, the name of LAFAYETTE has already for centuries been enrolled. And it shall henceforth burnish into a brighter fame; for if, in after days, a Frenchman shall be called to indicate the character of his nation by that of one individual, during the age in which we live, the blood of lofty patriotism shall mantle in his cheek, the fire of conscious virtue shall sparkle in his eye, and he shall pronounce the name of LAFAYETTE. Yet we too, and our children, in life and after death, shall claim you for our own. You are ours. You are ours by that more than patriotic self-devotion with which you flew to the aid of our fathers at the crisis of their fate. Ours by that long series of years in which you have cherished us in your regard. Ours by that unshaken sentiment of gratitude for your services which is a precious portion of our inheritance. Ours by that tie of love, stronger than death, which has linked your name, for the endless ages of time, with the name of WASHINGTON.

At the painful moment of parting from you, we take comfort in the thought, that wherever you may be, to the last pulsation of your heart, our country will be ever present to your affections; and a cheering consolation assures us, that we are not called to sorrow most of all, that we shall see your face no more. We shall indulge in the pleasing anticipation of beholding our friend again. In the mean time, speaking in the name of the People of the United States, and at a loss only for language to give utterance to that feeling of attachment with which the heart of the nation beats, as the heart of one man—I bid you a reluctant and affectionate farewell.

To which Gen. Lafayette made the following Answer.

Amidst all my obligations to the General Government, and particularly to you, Sir, its respected Chief Magistrate, I have most thankfully to acknowledge the opportunity given me, at this solemn and painful moment, to present the People of the United States with a parting tribute of profound, inexpressible gratitude.

To have been, in the infant and critical days of the States, adopted by them as a favourite Son, to have participated in the toils and perils of our unspotted struggle for independence, freedom and equal rights, and in the foundation of the American Era of a new and social order, which has already pervaded this, and must for the dignity and happiness of mankind successively pervade every part of the other hemisphere, to have received at every stage of the revolution, and during forty years after that period, from the People of the United States, and their representatives at home and abroad, continual marks of their confidence and kindness, has been the pride, encouragement, and support of a long and eventful life.

But how could I find words to acknowledge that series of welcomes, those unbounded and universal displays of public affection, which have marked each step, each hour, of a twelve months' progress through the twenty-four States, and which, while they overwhelm my heart with grateful delight, have most satisfactorily evinced the concurrence of the people in the kind testimonies, in the immense favors bestowed on me by the several branches of their representatives in every part, and the central seat of the Confederacy.

Yet, gratifications still higher awaitd me; in the wonders of creation and improvement that have met my enchanted eye; in the unparrelled and self-felt happiness of the people, in their rapid prosperity and insured security, public and private, in a practice of good order, the appendage of true freedom, and a national good sense, the final arbiter of all difficulties, I have had proudly to recognise a result of the republican principles for which we have fought, and a glorious demonstration to the most timid and prejudiced minds, of the superiority, over degrading aristocracy or despotism, of popular institutions founded on the plain rights of man, and where the local rights of every section are preserved under a constitutional bond of union. The cherishing of that union between the States, as it has been the farewell entreaty of our great paternal WASHINGTON, and will ever have the dying prayer of every American Patriot, so it has become the sacred pledge of the emancipation of the world, an object in which I am happy to observe that the American People, while they give the animating example of successful free institutons, in return for an evil entailed upon them by Europe, and of which a liberal and enlightened sense is every where more and more generally felt, show themselves every day more anxiously interested.

And now, Sir, how can I do justice to my deep and lively feelings, for the assurances most peculiarly valued of your esteem and friendship, for your so very kind references to old times, to my beloved associates, to the vicissitudes of my life, for your affecting picture of the blessings poured by the several generations of the American people on the remaining days of a delighted veteran, for your affectionate remarks on this sad hour of separation, on the country of my birth, full, I can say, of American sympathies, on the hope so necessary to me of my seeing again the country that has deigned near half a century ago to call me hers? I shall content myself, refraining from superfluous repetitions, at once before you, Sir, and this respected circle, to proclaim my cordial confirmation of every one of the sentiments which I have had daily opportunities publicly to utter, from the time when your venerable predecessor, my old brother in arms and friend, transmitted to me the honourable invitation of Congress, to this day, when you my dear Sir, whose friendly connection with me dates from your earliest youth, are going to consign me to the protection, across the Atlantic, of the heroic national flag on board the splendid ship, the name of which has been not the least flattering and kind among the numberless favours conferred upon me.

God bless you, Sir, and all who surround us. God bless the American people, each of their States, and the Federal Government. Accept this patriotic farwell of an overflowing heart; such will be its last throb when it ceases to beat.

HAYTI. The principal periodical Journal of Hayti is the *Propagateur*, Haitien. This paper is mentioned with great respect by some of the London editors. The London Examiner alluding to it says "a negro publication which, we venture to say, would do no discredit to the periodical press of any nation in the world."

NAPIER'S PRINTING PRESS. The New-York American is about to be printed on one of Napier's imperial printing machines, just imported by the proprietors of the paper. A common press will print about 300 sheets an hour, this will print 2000 per hour. It is made of Cast iron, and weighs about two tons. Four of the London newspapers are printed on the Napier press.

It is mentioned, as from good authority, that an agent from Holland has arrived in this country, fully authorized to take two thirds of the Chesapeake and Ohio Canal Stock, if the remainder be insured to be subscribed. The Europeans, it would seem, are well aware of the value of our canal stock; and their readiness to invest their money in this stock, is an earnest of the benefits that many be expected to arise from a system of internal improvements.

It appears by late intelligence from Liverpool that there have been some heavy failures of merchants, largely engaged in the cotton trade. It is said that these failures have been the means of other failures in New-York.

It will be noticed by our advertising columns that the "Christian Examiner for July and August" is just published. It will be found a rich and interesting number.

A most extraordinary instance of preservation was discovered a few days since, in repairing some of the vaults of St. Martin's Church, in this city. On opening a lead coffin, wherein were deposited, 35 years ago, the remains of the Rev. Mr. Heror, rector of the parish, the body was found as perfect as when it was deposited in the tomb, the flesh yielding to the touch, and recovering its smoothness when the finger was removed; a napkin wrapped round the head, and the shroud covering the corpse, were as white and uninjured, as if they had just come from a draper's shop.—*Plymouth and Exeter Eng. Gazette.*

LIBERAL BEQUEST.—We understand that Mr. James Thomson, lately deceased, bequeathed the sum of twelve thousand dollars to the following charitable institutions in this city, and in the following proportions:—

To the Orphan Asylum Society, 5000 dollars.
To the American Bible Society, 5000 dollars.
To the Society for the Relief of Poor Widows with young children, 2000 dollars.

The testator was one of our most opulent merchants, and a Scotchman by birth; and we learn, that besides the above munificent and praiseworthy donations, he has given liberally to some relatives and friends in his native land. Mr. Thomson has left a widow and one child, [a son] to inherit the residue of his large and valuable estate.

New-York Statesman.

WASHINGTOT, Sept. 5.—On Friday the President's house was opened, according to public notice, for the purpose of giving the citizens an opportunity of taking leave of Gen. La Fayette. The rooms were filled at an early hour, there being scarcely an individual in our city, at this moment, who was not, desirous to offer this final token of personal esteem to the Guest of the Nation. He, himself, looked remarkably well, and received with graceful vivacity the many farewell addresses which the ladies, in particular, crowded round him to offer. Nearly all the naval officers now in the city were present.

CAPT. STEWART. Capt. Stewart has been fully and honorably acquitted of the charges alleged against him on his late trial.

GENERAL JARVIS.—The letters from Mr. Miller, which we have published, contain repeated notices of Gen. Jarvis, the first American who volunteered his services in the cause of Greece. We have learned from another quarter something of the services of Mr. Jarvis in Greece. He is son to Mr. Benjamin Jarvis, a native of New-York, formerly resident in Boston, and now resident at Altona. He sailed from Marseilles for Hydra in March, 1822, and in April entered as a volunteer on board the Hydriote fleet, where he served two years, being employed however occasionally on shore. He was afterwards employed in Western Greece, where he became acquainted with Lord Byron. He was near him at his death, and appears to have enjoyed some good portion of his regard. He acted as Adjutant General of his Lordship's Brigade, and after his death, and the departure of Count Camba, was appointed to the command of the brigade under Prince Mavrocordatos. With the Engineer Cocking he had the superintendence of the fortifications of Missolonghi and Anatolico.—In February he was at Napoli di Romania, whither he had accompanied Prince Mavrocordatos, as mentioned in Mr. Miller's letter.—*B. D. Adv.*

We publish to day some further particulars of intelligence from Europe. The accounts of Grecian affairs are a little more confused and uncertain than usual. It, however, seems pretty certain, that Ibrahim Pacha has been following up the campaign with great activity, had overrun and devasted all the central parts of the Morea, having taken Calmata and Tripolitza, and had on the 25th of June appeared before the gates of Napoli di Romania, the principal fortress, and seat of government of the Greeks. It appears probable that he here met with a check, and it is stated that he was compelled to retreat. It is even reported from several quarters, that he had been made prisoner, but these reports need confirmation. It is stated also, that a reinforcement of his army, to the number of five or six thousand, had landed at Navarino. From Navarino to Napoli, by way of Tripolitza, is seventy-five or eighty miles.—*D. Adv. Sept.* 16.

PARIS, Aug. 4.—A wild man has lately been found in the midst of the woods and mountains of Hurlzwald, in Bohemia, who, it is presumed, must have been there from his infancy. He appears to be about thirty years of age, but cannot articulate a single word. He bellows or rather he howls, his voice being like that of a dog. He runs on all-fours, and the moment he perceives a human being clambers to the top of a tree like an ape, and jumps from branch to branch with surprising agility. When he sees a bird or other game he pursues it, almost always with success. He has been brought to Prague, but all attemps to tame him have been fruitless; indeed, he appears incapable of acquiring the habits of civilized life.—*Constitutionel.*

PARIS STEAM BOATS. The Parisians have at last got a regular passage boat, impelled by steam, on the Seine. The steam boat called La Parisien, began on the 23th ult. to pass from Paris to Saint Cloud, and back again, three times a day. This vessel was built by M. Gibert, from which it proceeded by sea to Havre, and thence up the Seine to Paris. It is worth while to make an excursion in La Parisien, where it only to enjoy the rich and beautiful scenery between the bridges of Sevre and Saint Cloud, where the river flows majestically under the shade of the superb chesnut trees of the park.

Upwards of thirty *Mechanic's Institutes* have been formed in England in a short period of time. *Brougham, Mackintosh*, and other distinguished members of Parliament, exert themselves for the extension and advancement of those establishments which are intended for the instruction of the classes of tradesmen and apprentices, not only in the mechanic arts, but in the various branches of moral science. By the multiplication of them, and the formation of general *Colleges* in the principal cities besides London, it is expected that a comprehensive and liberal education will be ere long common to the middling as well as higher and more opulent orders of British Society.—*Nat. Gaz.*

The celebrated optician, Efrayel, of Basle, has just finished an improved telescope, 64 feet long. It is said that with the aid of this enormous instrument several learned persons have been enabled to discover animated beings, roads, monuments and temples in the moon. *Brussels pa.*

TRIESTE, July 29.—We send this on purpose to inform you of the news, which gladdens our soul, that we have learned from two Austrian vessels which arrived to day from Constantinople, in a certain manner, that the brave Greeks at last after a sanguinary engagement, succeeded in wounding Ibrahim Pacha, and then took him prisoner. This news is certain; for the captains of those spoke with several Greek captains, and among others Admiral Miaulis who informed him that he had received official intelligence of the glorious event. This unexpected communication has, by its arrival, filled our town with joy and enthusiastic rapture. We are now impatiently expecting a detailed account by a further opportunity. Ibrahim Pacha was on the way to Corinth, and it seems that the engagement took place there.

TO CORRESPONDENTS. S. will perceive that we have inserted a part only of his article on Charity. The part inserted seems to us not to have any necessary connexion with the examples or illustrations which followed it in the manuscript. These illustrations appear to us to have been intended by the writer to have personal bearing and application, which though we do not understand it, would probably be understood somewhere. However just may be the censures in themselves, and however valuable the advice, yet we refuse on principle, knowingly to insert any thing personal.

Ordination.

The Rev. William C. Fowler was ordained to the pastoral charge of the second Congregational Church and Society in Greenfield, (Mass.) on Wednesday last week. Sermon by Rev. Professor Fitch, of Yale College, from Col. i. 23.

MARRIAGES.

In this city, by Rev. Dr. Gardiner, Mr. Nathan Hersey, to Miss Mary Wentworth.

On Thursday evening, by Rev. Mr Ware, Capt. Nathan Hobbs to Miss Betsey Huchinson.

In Concord, Mr James S. Gerrish, of Salem, to Miss Dorcas Barrett, of Concord.

In Newton, Joseph Wheeler, Esq. merchant, of Augusta, Geo. to Miss Julia Knox Hull, seventh daughter of Gen. William Hull.

In Newburyport, by Rev. Mr. Williams, Mr. Ebenezer Niles, of Boston, to Miss Sarah Cook, daughter of Zebedee Cook, Esq.

DEATHS.

In Staughton, on the 27th ult. Charles Henry, son of Jacob and Mary Mull, aged 17 months.

In Frankfort Me. suddenly, (of Angina Pectoris) Philo H. Washburn Esq. aged 43 years formerly of Raynham.

Mr John Worrall, aged 42, late Artist of the Theatre.

On Monday morning, Jane Willard, only daughter of Mr Watson and Mrs Catharine Gore, aged 15 months.

In Milton, M'Lean Hollingsworth, aged 22 months—a very promising child of Mr Mark Hollingsworth.

In Manchester, Eng. on the 8th Aug. Mr Benjamin Brierly, late a merchant of Portsmouth, (N. H.)

At Ramsgate, Eng. Admiral Sir John Sutton, aged 67.

In Durham, Me. very suddenly, Mr Enoch Newell, Jr. aged 29.

In Portland, Mrs Betsey Williams, daughter of Mr Aaron Chamberlain, aged 36.

In Nantucket, Mrs Mary, wife of Mr Shubael Swain, aged 31.

In Princeton, David Rich, Esq. aged 68.

In Barre, on the 4th ult. Mr Ezekiel Shattuck, aged 63.

In Salem, Joshua Ward, Esq. aged 73—Mrs Alicia, wife of Mr George Ward, aged 52, and daughter of the late Mr Ezra Burrill.

At Valparaiso, in April last, Capt. William Penn, of Cambridge port, aged 42.

In Brewster, on the 3d inst. after a lingering illness, Mrs Mary N. Freeman, wife of Jonathan Freeman, Esq.

LITERARY GAZETTE.

JUST published, The United States Literary Gazette, No. 12 for September 15.

CONTENTS.

REVIEWS. Reform in Harvard University—Mr Pickering's opinion of Classical Learning—other opinions—state of the University in this respect—result of the debate on reform.

Outlines of Political Economy.

MISCELLANY. Description of Madrid—Royal Academies—Public Libraries—School for the Deaf and Dumb—Circus for Bull-fights—Prado and Delicias—Cabinet of Natural History—Royal Collection of Paintings—The Royal Armory—Museum of the Park of Artillery—Police of the City.

ORIGINAL POETRY. Morning among the Hills. Dreams.

CRITICAL NOTICES. Greenleaf's Reports. Dr Harlan's Fauna Americana. The Improvisatrice; and other Poems.

INTELLIGENCE. Opinion of Lionel Lincoln, from Blackwood's Magazine. Deaf and Dumb. Minute Engraving.—Mommoth Steam Boat. The London University. List of New Publications. Index to Vol. II. LITERARY ADVETISER.

The United States Literary Gazette is published on the first and fifteenth day of every month. Each number contains 40 pages 8vo. making to volumes a year of 480 pages each.—Price $5, a year. CUMMINGS, HILLIARD & Co.

Boston, Sept. 3.

ATHENEUM,—No. 12, Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magazines. No. 12, for Sept 15, 1825.

CONTENTS.

Count Koningsfeldt and his Ancestors. Account of the Pasco Mines. Night Storm. A Set Down. Some Passages in the Life of Colonel Cloud. Dream of Endymion. Eastern Stories. Lines to W.——Lines to the Æolian Harp. Stanzas to a Friend. Village Sketches. Harry and Lucy concluded. Dr Abraham Rees. Tomlinson the Engraver. Female Actresses. My Lover. Tragedy of George Barnwell. Brother Jonathan; or, the New-Englanders. Corregio. Retort uncourteous. Ink.

THE Faith once delivered to the Saints—a Tract printed for the American Unitarian Association, is now for sale at the Office of the Christian Register. sept 17

FOR Sale at this office, "Letters to Mr Elias Lee, on his 'Remarks on Mr D. Millard's late publication,' and on his Strictures on Mr Grew's Pamphlet on the Character of the Son of God. By Henry Grew, Minister of the Gospel.—— My father is greater than I.—JESUS CHRIST." sept 10.

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book intended for children, entitled *Robert Fowle*.

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

INSTRUCTION IN DECLAMATION.

MR RUSSELL will resume his Lessons in Declamation, at Mons. Labasse's hall in Winter Street, on Monday the 12th current.

A course of lessons includes the practical parts of Walker's Elocution and Austin's Chironomia, and contains the application of the primary rules of Reading and Speaking.

The hour of attendance will be from a quarter past 12, till a quarter past 1; so as not to interfere with the hours of other schools. Mr R. will attend at the hall at 12 o'clock, on Monday, Wednesday, and Friday, for the purpose of conversing with parents who wish to make inquiries regarding the method or the terms of tuition.

For Recommendations of Mr R.'s system of instruction, see the Literary Advertiser of the August Nos. of the U. S. Lit. Gazette.

SERMON ON HUMAN DEPRAVITY.

FOR sale at this office a Sermon on human depravity, by the Rev. E. Q. Sewall of Amherst, N. H.

DR KENDALL'S SERMON.

A FEW Copies of the Rev. Dr Kendall's Sermon on Timothy iii. 16. for sale at the Counting room of the Christian Register.

CHRISTIAN EXAMINER.

THIS day published by CUMMINGS, HILLIARD & Co.

CONTENTS.

MISCELLANY. Associations for Benevolent Purposes. Difficulties in the Society of Friends. Despondency. Account of the Unitarian Churches in Transylvania.

COLLECTIONS. A Hint to Ministers. Religious Insruction at Geneva. Robert Hall's Life of Toller.

POETRY. The Water of Life.

REVIEW. The Leper of Aost. Mr Palfrey's Sermon. Mr Sewall's Sermon. Burder's Sermons to Children. Hadad a Dramatic Poem.

INTELLIGENCE. The American Bible Society,—Massachusetts Bible Society—The Hebrew Settlement in New York—The Anniversary of the Unitarian Fund—British and Foreigh Unitarian Association—Unitarian Miscellany—Theological School at Cambridge. Sept. 17.

MISCELLANY.

DREAMS.

[*From Blackwood's Magazine for July.*]

Oh! there is a dream of early youth,
And it never comes again;
'Tis a vision of light, of life and truth,
That flits across the brain:
And love is the theme of that early dream,
So wild, so warm, so new,
That in all our after years I deem,
That early dream we rue.

Oh! there is a dream of maturer years,
More turbulent by far;
'Tis a vision of blood, and of woman's tears,
For the theme of that dream is war;
And we toil in the field of danger and death,
And shout in the battle array,
Till we find that fame is a bodyless breath,
That vanisheth away.

Oh! there is a dream of hoary age,
'Tis a vision of gold in store—
Of sums noted down on the figured page,
To be counted o'er and o'er;
And we fondly trust in our glittering dust,
As a refuge from grief and pain,
Till our limbs are laid on the last dark bed,
Where the wealth of the world is vain.

And is it thus, from man's birth to his grave,
In the path which we all are treading?
Is there nought in that long career to save
From remorse and self-upbraiding?
O yes, there's a dream so pure, so bright,
That the being to whom it is given,
Hath bathed in a sea of living light,—
And the theme of that dream is Heaven.

PRINCE MORO.*

"The following paper," says the Christian Advocate, "was put into our hands by a friend, who received it from a friend in Fayetteville in North Carolina, by whom it was drawn up." Such cases we believe are not uncommon. We have heard of several instances of learned Mahomedans among the slaves in the Southern States, who were princes or priests in their native country.

About the year 1808, a South Carolina rice planter purchased and sent to his plantation a gang of slaves, among them was a man of a slender frame and delicate constitution, who was not able to labor in the field, or had not the disposition to do so. His health failing, he was considered of no value and disregarded. At length he strolled off, and wandered from plantation to plantation, reached Fayetteville, was taken up as a runaway and put in jail, where he remained some time. As no one claimed him, and he appeared of no value, the jail was thrown open, that he might run away; but he had no disposition to make his escape. The boys amused themselves with his good natured, playful behaviour, and fitted up a temporary desk, made of a flour barrel, on which he wrote in a masterly hand writing from right to left, in what was to them an unknown language. He was also noticed by some gentlemen of the place; but his keeper grew tired of so useless a charge, and he was publicly sold for his jail dues. His purchaser, a gentleman living about thirty miles from Fayetteville, finding him rather of a slender make, took him into his family as a house servant. Here he soon became a favourite of the inmates of the house, particularly of the children.—His good conduct soon put him in possession of all his master's stores, and he gradually acquired a knowledge of the English language. His master being a pious man, he was instructed in the principles of the Christian religion, which he received with great pleasure; and he seemed to see new beauties in the plan of the gospel, which had never appeared to him in the Koran; for he had been reared and instructed in the Mahomedan religion, and it was found that the scraps of writing from his pen, were mostly passages from the Koran. It would seem that he was a prince in his own country, which must have been far in the interior of Africa—perhaps Tombuctoo or its neighborhood. At all events, his intercourse with the Arabs had enabled him to write and speak their language with the most perfect ease. Some of the Africans pretend to say he was what they call a "*pray-God* to the king;" by which may be understood, a priest or learned man, who offered up prayers for the king of his nation, and was of his household. His dignified deportment showed him of a superior cast—his humility, that of a peaceful subject, not a despot. In his person he is well formed, of a middle size, small hands and feet, and erect in his deportment. His complexion and hair, as well as the form of the head, are distinctly of the African character. Some years since, he united himself to the presbyterian church in Fayetteville, of which he continues an orderly and respectable member. A gentleman who felt a strong interest for the good *Prince Moro*, as he is called, sent to the British Bible Society, and procured for him an Arabic Bible; so that he now reads the Scriptures in his native language, and blesses Him who causes good to come out of evil, by making him a slave. His good master has offered to send him to his native land, his home and his friends; but he says "No,—this is my home, and here are my friends, and here is my Bible; I enjoy all that I want in this world. If I should return to my native land, the fortune of war might transport me to a country where I should be deprived of the greatest of all blessings, that of worshipping the true and living God, and his son Jesus Christ, whom to worship and serve is eternal life."

"My dear deliverer out of hopeless night,
Whose bounty bought me out to give me light;
I was a bondman on my native plain,
Sin forged, and ignorance made fast the chain;
Thy lips have shed instruction like the dew,
Taught me what path to shun, and what pursue;
Farewell my former joys! I sigh no more
For Africa's once loved, benighted shore;
Serving a benefactor, I am free,
At my best home, if not exiled from thee!"—COWPER.

* The Philadelphia Recorder says, "We can vouch for the truth of this article, as we were well acquainted with Prince Moro, and have had several conversations with him on the state of Africa. He speaks English more imperfectly than any African we have ever seen, but still can make himself intelligible. He represents himself as having been educated at Tombuctoo, and he certainly writes Arabic in a most beautiful manner. He composed a history of his own life, and it was sent to some of our literary institutions, but what has become of it we do not at present know.—He belongs to the Foulah tribe."

JOHN WESLEY.

The following letter is said to be the last which Mr Wesley wrote. It is supposed to have been addressed to Mr Wilberforce. "Such," says the Methodist Magazine, "was Mr Wesley's brief, but strong and almost dying testimony against slavery, which we trust none of his followers will ever forget"

"*London February* 26, 1791.

"DEAR SIR,—Unless the Divine Power has raised you up to be as *Athanasius contra mundum*, I see not how you can go through your glorious enterprise, in opposing that execrable villany which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But '*If God be for you who can be against you?*' Are all of them together stronger than God? Oh, '*be not weary in well doing!*' Go on in the name of God, and in the power of his might! till even American slavery (the vilest that ever saw the sun,) shall vanish away before it.*

Reading this morning a tract wrote by a poor African, I was particularly struck by that circumstance,—that a man who has a black skin, being wronged or outraged by a white man, can have no redress; it being a *law*, in all our colonies, that the *oath* of a black against a white goes for nothing. What villany is this!

That He who has guided you from your youth up, may continue to strengthen you in this and all things, is the prayer of, dear sir,

Your affectionate servant,
JOHN WESLEY."

* In this passage, and in the following paragraph, we presume Mr Wesley had special reference to the slavery of the West Indies, as appears from his using the phrase "our colonies," and the date of the letter "1791."—*Am. Eds.*

COLLEGIATE RECORD.

BROWN UNIVERSITY. (*Providence.*) Commencement Sept. 7. The exercises, with the Salutatory and Valedictory Address, were thirteen Orations, one of which was in Latin and another in Greek; four Conferences, and three disputes. The performers were, George G. King, Samuel T. Wilder, George Fiske, Sidney Williams, Benjamin Willis, John Brown Herreshoff, Jared D. Richmond, William T. Hawes, Moses G. Thomas, George Briggs, John Burrage, Henry B. Goodwin, William W. Hall, Nathaniel E. Johnson, Christopher Robinson, Lewis W. Clifford, Jarethmel B. Jenckes, William Pratt, George W. Patten, Herman Bourne, Thomas J. Forbes, Thomas Snow, William S. Stanley, Lucius W. Clark, Theodore L. Lincoln, Samuel Plaisted, Joseph Greene, Hugh Montgomery, Benj. C. Wade, Sands G. Cole, Horatio Pratt, Charles C. P. Hastings, Solon Hill, Onslow Peters, Samuel Watson, Barnas Sears, David Sanford, Joseph H. Price, James B. Prince, and Ira Cleaveland.

The degree of *Bachelor of Arts* was conferred on the above, and the following eight young gentlemen, —William Burrough, Cornelius S. Cartee, Horatio L. Danforth, David W. Fiske, Jubal Harrington, Asa Hixon, Charles F. Manchester, Robert Rhodes. The degree of *Master of Arts*, was conferred on William Barry, Alexis Caswell, Jacob Hersey Loud, Solomon Lincoln, Leonard Burbank, John Wilder, Benj. Clark Cutler, Samuel Presbury, Lucius Alden, Daniel L. Baron Goodwin, Laban M. Wheaton, Edward Seagrave, Isaac Davis, Richard Eddy, William Crocker, and Amos Binney, all *alumni*.

The Honorary degree of *Master of Arts* was conferred on Rev. Levi French, of Berkley, Mass. Rev. Peter Chase, of Hinesburgh, Vt. Rev. Charles Henry Alden of Providence, and William Stone, Esq. of New York.

The degree of *Doctor of Medicine*, was conferred on Hiram Allen, Hezekiah Eldrege, Joseph J. Fales, Levi A. Hanaford, Robert C. Hemmenway, William Hutchins, Thomas Miner, Thomas V. Moote, Morrill Robinson, Samuel G. Stanley, Freeman Thompson, Edward Reynolds, Levi Rawson and Philemon Stacy.

John Jeffries, A. M. and D. M. at Harvard, was admitted *ad eundem;* and Prof. Parsons, of Brown University, A. M. and D. M. at Dartmouth, was also admitted *ad eundem*.

The Honorary degree of *Doctor of Medicine* was conferred on Daniel Thurber, physician, of Menden, Mass.

The Honorary degree of *Doctor of Laws*, was conferred on his Excellency James Fenner, Governor of the State.

The Hon. Nicholas Brown, of Providence, and Rev. Francis Wayland, of Boston, have been elected to the Board of Fellows, in the place of the Hon. David Howell, and Rev. Dr Baldwin, deceased, and Rev. Jonathan Going, of Worcester, Mass. elected a Trustee, *vice* Mr Brown chosen a Fellow. Mr Wm. G. Goddard appointed to the vacant Professorship of Moral Philosophy, &c. and Rev. Romeo Elton, to the new Professorship of Languages.

The Providence Journal of Thursday says, the number of strangers who witnessed the exercises at the late commencement in that town was unusually large; and in point of elocution no class ever gave better specimens of correct taste, and energy in delivery.

BOWDOIN COLLEGE. (*Brunswick, Me.*) Commencement, Sept. 7. The exercises of the Candidates for the first degree, were 17 in number:—Two English Orations, by Henry W. Longfellow of Portland, and James W. Bradbury of Parsonsfield; a Poem by Frederick Mellen of Portland; an Eulogy on PULASKI by Joseph J. Eveleth of Augusta; a Disquisition by Eugene Weld of Brunswick; the Salutatory Oration, in Latin, by Samuel P. Benson of Winthrop, and the Valedictory by Josiah S. Little of Newburyport, Mass. The others were Disquisitions, Dissertations, Discussions, and Disputations.

The exercises of the Candidates for the second degree; an Oration by Sylvanus Waterman, A. B. and the Valedictory Oration, in Latin, by John Appleton, A. B.

The degree of *Bachelor of Arts* was conferred, in course, on 37 young gentlemen.

Ten young gentlemen received the degree of *Master of Arts*.

The Honorary degree of A. M. was given to the Rev. Samuel Green, and Rev. Asa Cummings *alumni* of Harvard College.

The degree of *Doctor of Medicine*, in course, on Horace Bacon, David Folsom, Samuel Ford, Alva Godding, William B. Gooch, Samuel Greely, Ebenezer P. Hills, Gad Hitchcock, Cyrus Knapp, Richmond Loring, William Ludwig, Martin M. H. Markoe, Charles H. P. M'Lellan, George Packard, Eben Parsons, Augustus Pierce, James H. Pierce, Jere S. Putnam, Increase S. Sanger, Cephas Whitney, Levi Willis.

John S. Rodgers, M. D. at the University of N. Y. was admitted *ad eundum*.

Edward Reynolds and Luther Cary received the honorary degree of M. D.—and,

The Rev. William Jenks, of Boston, the degree of *Doctor of Divinity*.

WATERVILLE COLLEGE. The annual Commencement of this College was held on Wednesday last. Eleven graduates received the degree of A. B; three received that of A. M.; and the honorary degree of A. M. was conferred on Rev. Daniel Lovejoy and Rev. M. Tripp; about twenty students have entered.

HAMILTON COLLEGE. (*Clinton, N. Y.*) The annual commencement of this college was held on the 24th ult. The degree of A. B. was conferred on twenty-three young gentlemen, and that of A. M. on five.—The honorary degree of LL. D. was conferred on Gov. Cass, of Michigan, and that of D. D. on Rev. Mr Fiske, of Goshen, N. Y.

GRATITUDE.

In the advance of the French army in the fatal campaign against Russia, a French Colonel, whilst strolling in the suburbs of Wilna, heard cries of distress from a house, and entering to ascertain the cause he found four soldiers engaged in plunder and ill-treating an aged Jew and a young girl, who appeared the only inhabitants. He instantly interfered, but the marauders, not being inclined to relinquish their prey, proceeded to blows, and the colonel, who was an excellent swordsman, laid two of his assailants dead on the spot, and drove the other two from the house severely wounded: he himself received some slight wounds, and a ball grazed his cheek. The old Jew and his daughter were profuse in their thanks, and the colonel at their request, made their house his head-quarters during the period his regiment remained in Wilna.—On the return of the remnant of the French army, oppressed with fatigue, want and disease, the worn-out soldier in rags, sought the dwelling of the Jew, and with difficulty was recognised, so completely changed was his appearance. Every service that active benevolence and gratitude could prompt was instantly exerted; the Jew, his daughter, and household, wept over him, watched at his bedside, nursed him with the fondest care, and when the Russians entered, kept him concealed till he was perfectly recovered. The Jew then completely furnished his wardrobe, and contrived to send him through the hostile armies to France. At the peace the Colonel was obliged to retire on a miserable pittance, which an aged mother and a sister shared. He had forgotten the Jew at Wilna, when one evening in the spring of 1816, a man called at his humble abode in the suburbs of Paris, and having satisfied himself as to his identity, placed in his hands a packet, and vanished. On opening it, the Colonel found bills on a banker in Paris to the amount of £5000, with the following note:—"He whose daughter you preserved from a brutal ravisher, whose life you saved, and whose house you protected from plunder, at the imminent risk of your own existence, sends you an humble offering of his gratitude, in the hope it may be useful to you, and which he can well spare from the ample means he possesses; the only return he requires is, that if ever hereafter you hear the Jews contemned, you will say that one of that race knew how to be grateful."

The sequel is still more extraordinary. The old Jew died at Vienna; his daughter, the heiress of his immense wealth, the largest portion of which was in the French Funds, visited Paris: it was natural she should seek the brave man who had preserved her from the worst of fates, and with no common emotions he found the young girl he had protected now a blooming and beautiful woman, and grateful as she was engaging. He soon became a lover, and she soon consented to be his wife; and with her hand they received more than £100,000 as a dowry.—*Eng. pa.*

It is known that the recent discovery of the Miltonian MSS. in the state paper office, attracted the notice of his Majesty. In consequence of this and other discoveries, made within the last few years, in the same quarter, his Majesty has been pleased to appoint a commission to examine the documents in that depository of the records of former times, with a view to printing the most important of them. The Commissioners named are, the Speaker of the House of Commons, Mr. Secretary Peel, Mr. C. W. Wynn, Mr. Crocker, and Mr. Hobhouse. Mr. Lemon, the Deputy Keeper of the State Paper Office (by whom the MSS. above mentioned was found) has been appointed Secretary to the Commission.—*London pa.*

A new sect of Christians, called Sabbatans, has lately arisen, and made many converts in Lancashire.—They insist upon respecting the 7th day, or the Sabbath, of the creation, and the fourth commandment, as imperative on the human race, and particularly on true believers in the sacred scriptures; and as such they assert that there exists no authority either in the Old or New Testament for changing the Sabbath from Saturday, the seventh day, to Sunday, the first day of the week: because Christ came to fulfil the commandments, and not to break them. This sect is already so numerous in one district, that much inconvenience was lately felt on a market-day, kept on the Saturday, or seventh day, from the number of persons who refused to open their shops or pursue their usual occupations.—*Manchester paper.*

YELLOW FEVER. One of the most important questions for the public health, is to ascertain whether the yellow fever be or be not contagious. A very interesting fact has recently been mentioned on this subject in a memoir presented to the Academy of Sciences, by M. Costa. In the presence of that learned assembly, M. Costa, who is of opinion, supported by Messrs Lassis and Lasserre, that the yellow fever is not contagious, he has made a proposition which proves how strongly he is convinced of the truth of the cause he sustains. He desired 1st, that the Minister of the Interior should give orders to have brought from the Antilles, where the yellow fever generally rages, clothes belonging to person who may have fallen victims to that disease; 2d, that these clothes should be deposited in jars, hermetically sealed and sent to Marseilles, or some other port; and lastly, that individuals in perfect health should clothe themselves in these habiliments, and wear them forty days, under the most strict superintendence of a commission, composed of those physicians who may be most convinced of the doctrine of contagion. Well aware of the difficulty of finding men disposed to go through this experiment, and desirous to show his agreement in the opinion of Dr Lassis, he proposes himself, along with Dr Lasserre, to be the objects of the experiment.—*Journal des Debats.*

It is time to make a serious business of fattening your swine. Nothing speaks more emphatically of the prosperity and good management of a Farmer, than a stye full of sleek, thriving, contented pigs, who seem to enjoy existence, and whose good case and peaceable demeanour speak eulogies of their keeper. If you work it right, you will feed your pigs, principally, with food which has been fermented till it has become a little acid, but not rancid so as to smell disagreeably. You should give your fatting hogs now and then a dose of antimony or brimstone, and let them have constant access to good fresh earth. It is a good mode of harvesting Indian corn to cut it up near the ground with a sickle about the time you commonly cut your stalks. Stack it on the borders of your field, and husk it at your leisure. You may thus save the whole plant without having the butts weather-beaten till they are next to good for nothing.

BLUE STOCKING. It was the fashion in London, about 1781, for ladies to have evening assemblies, where they might participate in conversation with ingenious literary men. The societies acquired the name of the *Blue Stocking Club*—an appellation that has been applied to pedantic females ever since. It arose from the custom of Mr Stillingfleet one of the most eminent members wearing blue stockings, and thus the title was gradually established. In Hannah More's poem, *Bas bleu*, many of the most conspicuous members are mentioned.

FROM THE DELAWARE WATCHMAN.

Extract of a letter, dated Philadelphia, 22d August.

"We noticed a company organizing in Germany, with a capital of 500,000 Crowns, for the purpose of supplying South America with flour. The scheme will not succeed, yet it shews that we have competitors to our agriculture, in every part of the world.

It is now about a year since they began in Germany to imitate the American mode of putting up flour in barrels of 196lbs. and at that time orders could be given in London (which would be executed on the Baltic) for shipping flour to any part of the world, at *four* dollars a barrel.

The scheme above mentioned seems to be a part of the aforesaid system, to deprive us of the flour trade. But the Germans, perhaps, did not know how productive a country they proposed to *feed*, which is full as likely to supply Germany, as Germany is likely to supply South America.

The late Cæsar A. Rodney told the writer of this article, that when at Buenos Ayres he inquired of a *North* American that he found there carrying on the millering business in a wind mill what quantity of wheat was usually raised to the acre in the neighborhood of that city, and was told that it varied from *twenty five* to *eighty* bushels per acre. The same matter, in substance, was mentioned to the writer by the late Dr Baldwin who accompanied the commissioners sent out by our Government to that State. It would seem idle for Germany to suppose that flour can be exported to a country so abundantly capable of supplying itself.—It is much more rational to conclude that in a few years those States of South America *will become our and their competitors in every quarter of the globe.*"

GREAT SHIP. The Baron of Renfrew a four mast timber ship, 309 feet long sailed from Quebec on the 23 ult. The following statement of the cargo of the Baron was given in a Quebec paper.

"Estimation in tons measurement of the cargo of the Baron of Renfrew.

43634	Deals, average measurement 6 tons per 100 ps.		5616
517	ps. of hard wood, 30 cubic feet each, and 11 knees,		388
3207	Logs pine	50	4009
24659	Pipe Staves, 24 M. standard, 12 ton per M.		288
75765	W. I. Staves, 75 M. pieces,	3 do.	225
84	Masts, at an average of 24 inch., each	8 do.	672
337	Spars, ditto.	2 do.	674
4788	Ash Oar Rafters, 24 pieces	1 do.	200
23098	ps. Lathwood, 160 p. cord, is 144 cord,	3 do.	432
34852	Treenails, 4000 of 12 inches make a load,		11
	Amount of the cargo in tons,		9515

Part of this cargo, as oars and staves, is estimated from the stowage they require, and not from the cubical contents.

If the measurement of the Baron is about 5000 tons, and taking the usual Quebec allowance of 5000 feet in the rough for every hundred tons measurement, there will be upwards of 6000 tons of timber wrought up in the construction of this floating fabric.

HYMN BOOK FOR CHILDREN.

MUNROE & FRANCIS, 128, *Washington Street*, have just published, a small work, *very much wanted*, entitled Hymns for Children selected and altered, with appropriate texts attached; by the author of "Conversations on Common Things." "Early lay the foundation of piety; look upon the universe which you inhabit, not as the abode only of human cares or human joys, but as the Temple of the Living God, to whom your praise is due, and to whom your best service is to be performed."

Also a number of the Christian Monitor Tracts separate, *viz.* Williams Return, Eleanor Williams, Chauncey on Communion, Orton on family worship, &c. &c. &c. which will be sold low.

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

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